



REV. GARNETT RUSSELL WALLER, A. M., S. T. B.,
Pastor Trinity Baptist Temple, Baltimore, Md.

BALTIMORE'S LEADING DIVINE

Rev. Garnett R. Waller—Recently Voted for as an Available Man to Succeed the late "John Jasper" of Richmond, Va.—An Orator of Great Force and Eloquence.

Rev. Garnett R. Waller, the subject of this sketch is the pastor of Trinity Baptist Temple, North Charles and Twentieth Streets, Baltimore, Md. Rev. Mr. Waller graduated from Lincoln University in 1884 and entered the Newton Theological Seminary, Boston, Mass., and graduated with high honors in Hebrew and Cognate studies in 1887. During his course at Newton Mr. Waller engaged extensively in evangelistic work in Boston, New Bedford, and Syracuse, N. Y., founding in the last named city the First Baptist Church, which, today, is in a prosperous condition. Rev. Mr. Waller has wrought a great work in preparing young men for the ministry, having sent no less than 125 to college, many of whom are now preaching the Gospel with marked success. In all movements looking to the welfare of the race the Rev. Mr. Waller has taken an active and conspicuous place. He began his work in Baltimore in connection with his duties as State Evangelist of the Southern Baptist Convention, over twelve years ago, organizing in a small building on Aisquith Street with fourteen members. In 1892 the church property on Aisquith Street was sold and the congregation erected a brick edifice on Oak Street. Owing, however, to an ever increasing membership, it was shortly afterward deemed necessary to purchase the present dignified and commodious structure known as the Trinity Baptist Temple, seating 800 people. The church maintains three mission stations, all doing good work. It has contributed over \$1,000 to home and foreign missions. Among its chief agencies are—

1. Mothers' Meeting.
2. Disability, Sick, and Death Benefit Society.
3. Training School for Kindergarten teachers and a kindergarten school.
4. Bible School and B. Y. P. U.
5. Music School, Missionary Training Class and W. C. T. U.
6. Social Science Association, composed of the leading race thinkers of city and State.

Rev. Mr. Wells is an instructive and forceful preacher, an indefatigable worker and an uncompromising advocate of Temperance. He is a man of almost ascetic habits, having never

used tobacco in any form and even in college life was a champion of total abstinence. As president of the Maryland Baptist Orphanage, of the North Baltimore Stock and Loan Association, secretary and treasurer of the Ministers' Conference, secretary of the "Lot Carey" State Association, and member of the Masonic fraternity, Rev. Mr. Waller has wielded an influence and a power for the good of our community that will speak long after his eloquent voice is silent. It was a matter of profound congratulation to his numberless co-laborers when Rev. Mr. Waller recently declined his enviable election as District Secretary of the Baptist Publication Society.

A Dinner to Dr. Tignor.

The "Un-named Club," which, for several years past has been noted for two things—the oddity of its cognomen and its superb dinners—has thus far eluded the ever-watchful scribe. This it failed to do at its last function—a dinner in honor of Dr. Charles M. Tignor, M. D. (1901). On Thursday of last week, following the commencement of Howard Medical School, the following menu was served at the residence of Mr. William Wells, Sr., 1719 Eighth Street northwest:

Little Neck Clams.	Tomato Sauce.
Planked Shad.	Saratoga Chips.
Shrimp Salad.	Cream Cheese.
Peas.	Roast Beef.
	Asparagus.
	Potato Salad.
Salted Almonds.	Cakes.
	Ice Cream.
	Coffee.
Muscatel.	Sherry.
	Champagne.
	Cigars.

At the conclusion of the service, Toastmaster Wells launched the speechmakers and the evening was most enjoyably spent. Those present were Messrs. W. A. Wells, Sr., W. A. Wells, Jr., W. A. Baltimore, J. C. Dowling, Edmund A. Burrill, H. Winsey, Eli H. Hughes, H. P. Slaughter, C. A. Tignor, H. Mansfield Adams, William M. Tignor. Toasts were said to the following absent members: A. O. Stafford, W. L. Houston, L. G. Fletcher, Jr., J. C. Payne, Dr. Frye, and C. F. M. Browne.

Only three apartments left in the Linden Harewood apartment house corner 3rd and Oak streets, \$14 and \$16 dollars each, open daily for inspection.

LESSONS OF THE STRIKE.

(Continued from 1st page)

is hereby confirmed, viz., the party of the first part is free to employ union or non-union men and to discharge them for cause."

There isn't after all so much in this "victory" of the strikers as there seems to be. The company will undoubtedly avail itself of the right to exercise its right as set forth in this clause 7, to employ any competent non-union man it chooses, and to discharge any union man for cause.

The United Traction Company represents millions of dollars. Without it there would be no strikes in this community among street railroad men. The tendency of strikes of this character is to discourage capital from investing in communities where strikes are fashionable. Unionized communities, like lynching communities, make capital timid and are more injurious than beneficial to the greatest number. The labor barons are not only autocratic and over-bearing, they are narrow, dictatorial and full of prejudice. By their dicta no Negro, however well qualified, can be employed either as a motorman or conductor on the street railway systems of the great cities. The employment of one Negro in such capacity would precipitate a strike and tie up all the street railways in this country. Herein is discovered the prejudice and narrowness of the white labor unions. They deny to the negro laboring man the right to labor, and to capital the right to buy his labor when it wants to.

The leaders of the labor trust in America are largely men of foreign names and antecedents. Men who are intolerant of the rights of others and insistent upon securing for themselves and those they represent what they are pleased to denominate as their rights. Who gives them the right to discriminate against the Negro in the labor market? To make him an industrial Pharisee when he is ready and willing to work? The trade and labor unions are the greatest enemies of the Negro in America and are doing more to foster and encourage race hatred and the caste spirit than any other agency I know of. They are not honest, and hence not fair, for honest and fair men believe in honest methods and fair practices. I have no sympathy with strikers anywhere and the time is coming in this country when the American people will lose all sympathy for and patience with these disturbing elements, whose sympathizers, with their knowledge and consent, destroy public and private property, disturb trade conditions, injure business prosperity, and tear down that which they have neither the intelligence or the capacity to build up.

The average intelligence of the striker is below par and in these periodical strikes, in which they engage when one of their number is discharged or when they want an increase of pay or to divide profits with employers, one does not have to scratch far below the epidermis to find a social leucoclast or a treacherous demon. In a given number of years, ten, I think, it has been shown that the amount of public and private property destroyed by white workingmen in strikes is \$10,000,000. While professing to be opposed to lawlessness and disorder they have winked at all the crimes that have been committed in the name of outraged labor and have profited by them. My objection to labor unions is based on their opposition to the Negro. They are against the Negro and I am against them.

Their power is increasing in this country and they are becoming more and more dangerous year by year to the peace and perpetuity of government of the people, by the people and for the people. The greatest trust in this country today and the most dangerous to the interests of the common people is the labor trust, which shuts its doors in the face of every Negro who seeks to earn his bread as God commands, "by the sweat of his brow," and it is a sad commentary in this free land, where every man is said to be the peer of every other man, that the barriers in the domain of labor are raised by men of foreign birth or ancestry and that these men, through their organizations, can arbitrarily stop

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